

AN
E S S A Y
ON 4,
C O N D U C T
AND
E D U C A T I O N.

Recommended

To the People called *Quakers*,

By J. F.

John Foy

1 Pet. iv. 18. *And if the Righteous scarcely be saved, where shall the Ungodly and Sinner appear?*

The SECOND EDITION

With an Addition of a POSTSCRIPT to People
of all other Perswasions.

L O N D O N :

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THE PREFACE

W H E N *first I began the following Lines, I was so far from the Design of publishing them, that I only intended them as a private Letter to my Friend J. C. containing my Sentiments relating to the SOCIETY, from an Apprehension of the Want of such Examples and Precepts in the Parents and Elders, as arise from the Experience of the Work of Regeneration, and the total subduing the natural Will of Man, and its being brought into compleat Subjection to the Will of God; by which, the Desire and Inclination being changed, and they created in Christ Jesus unto good || Works, might glorify God in living New Lives, Lives of Holiness and Purity, and so might truly exhort the arising Generation to be Followers of them as they follow * Christ, and from such a Conduct in the World as proceeds from thence, might adorn the Doctrine of God our Saviour in all † Things, and be as Lights in the World, and an Honour to the high Profession we make among Men, without which Experience, Endeavours in Education are render'd faint and very much unprofitable.*

But when I consider'd that the publishing the ensuing Lines could not be injurious to any, but might be

iv The PREFACE.

be of some Advantage to the Religious and Well-inclined, (whether Old or Young) or at least afford them an innocent, if not commendable, Amusement, I was induced to publish them, that as my Friend J. C. has seasonably called more especially to the Youth, I might likewise remind the Elders of their Duty also, that all might answer their Calling, which is to Holiness, and the End thereof Eternal Life.

*Innumerable are the Advantages enjoy'd, even in this Life, by such as take the Advice of our Saviour, viz. Seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added unto * you; and if Mankind were so happy as to remember their Creator in the Days of their Youth, while the evil Days come † not, and knew their Affections limited and brought under proper Restrictions, by the Operation of the Spirit of God in their own Hearts, they would thereby be thoroughly furnished unto every good Word and Work. This would likewise preserve the Youth in an innocent Conversation, and direct them even in the Management of the Affairs of this Life, in their first setting out in the World, particularly in that important Affair of Marriage, and afterwards in the Christian and prudent Education of their Children, &c. the want of which is the Cause of many Evils and Disadvantages under which Mankind labour; that this may be as much as possible avoided, and that Truth and Righteousness may be propagated, and continued from one Generation to another, is the Desire of a Well-wisher to all Mankind, but more especially to the Household of Faith.*

J. F.

A N
E S S A Y
O N
C O N D U C T, &c.

WH Oe're attempts Men's Morals to reclaim,
Or shew wherein their Conduct is to blame,
Or dare remind Professors, more or less,
Wherein they err from what they do profess;
Must, previous to this kind Attempt, expect
It will not always have its wish'd Effect :
The best Advice is often most despis'd
By those who want the most to be advis'd ;
The Whole, who think they no Physician need,
Will no Advice receive, nor Caution heed ;
The harden'd Sinner, being stupid grown,
Will hate Reproof, and no Misconduct own ;

And

(8)
And they, who after fading Pleasures run,
And blindly them pursue, will Counsel shun :
The Unbelieving will not always be
Prevail'd upon, their Unbelief to see ;
Nor will be apt Instructions to receive,
To learn of that in which they don't believe :
While the Upright, and those who are sincere,
Their Words and Ways review with jealous Fear ;
Who doubt their Case, and fear it is not right,
And often bring their Deeds unto the Light ;
Whose sole Dependance is upon the Lord,
And cry to Him, that He may Strength afford ;
And may from Evil daily them preserve,
That, from His righteous Law they may not swerve.
Yet for the Sake of those who are but frail,
On whom Temptations easily prevail ;
Or being heedless, have no solid Thought
To judge aright of Matters as they ought ;
Or being vain, and full of empty Prate,
Have no just Notions of a future State ;
Or being Young, not much deprav'd by Sin,
Yet not adhering to the Guide within ;

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(77)
Or being Older, just begin to choke
Its close Reproving, to avoid its Stroke ;
Or being Older still, and more to blame,
Their Duties know, and yet neglect the same :
In Love, to such, I ventur'd to disclose
My private Thoughts, and these my Lines expose :
But think it just to let my Readers know,
To what I do this Publication owe :
My first Inducement having only been
A small Performance, which I've lately * seen,
Which, when I saw, I read with some Delight,
To see the Author there the Youth invite
To learn of *Wisdom*, that they may be wise,
And her Instructions always truly prize ;
Whose Ways are Pleasure, & whose Paths are Peace,
Which all that walk therein will find increase.
O may the Youth, of this, their Choice yet make,
May they betimes his friendly Council take ;
And what Advice he there does freely give,
I hope in Love, they will of him receive ;

* *Entituled Poems, Paraphrases and Translations.*
Sold at the Bible in George-Yard, Lombard Street, pr. 6d.

Who having now himself to them discharg'd,
 I own, I've wiff'd his Heart again enlarg'd
 To publish more Advice, more Council shew,
 And tell the *Elders* next what they should do ;
 The *Parents*, how themselves they should behave
 In Conversation, prudent, wise, and grave ;
 That they thereby may good Examples give,
 And shew their Children how they ought to live ;
 And by their Care, in ev'ry Word and Way,
 May good Instructions to their Minds convey :
 For Children, when but young, are quick of sight
 To spy their Parents wrong, or find them right ;
 And soon observe how well their Words agree
 With that Behaviour which they daily see.
 Here then is room the *Parents* to advise,
 That they may learn of *Wisdom* to be wise ;
 And having learnt compleatly to deny
 The Glory, Pomp, and short liv'd Vanity,
 Of this low World, that lies in Wickedness,
 May to their Off-spring shew the Happiness
 Of Self-denial, and the inward Peace,
 Which through Obedience daily doth increase :

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Left, when their Childish Ways and Years decline,
 With greater Follies their Affections join.
 That from *Experience* Children may be taught
 To set such low uncertain Things at nought ;
 And in their Minds the Principles instil
 Of due Submission to the Heav'nly Will ;
 And daily by Example clearly shew
 The various Duties which to Men are due.
 These needful Precepts, frequently impress
 With Warmth and Sweetness, very oft is blest
 With good Success, and may in them create
 A Love to *Truth*, and teach 'em how to wait
 To know that Pow'r that would their Minds redeem
 From ev'ry Sin, and gain them good Esteem.
 This to the Youth would great Advantage prove,
 And in the Parents shew the Strength of Love,
 Which to their Children would more sweetly flow,
 Than their endeavouring Riches to bestow.

I thought, 'tis true, how much he might have said,
 Had he but then a farther Progress made ;

Had he review'd the *Church's* present State,
 So zealous once, so much depriv'd of late ;
 So much declined from that Godly Fear,
 Which in our *Early Worthies* did appear :
 Who were influenc'd by that just Regard
 That rather acts from *Duty* than *Reward*.
 These useful Hints I thought might aptly be
 Well recommended to my Friend Y— C—
 But when I wrote what first to me occur'd,
 (By Zeal and Love together jointly spur'd)
 The fruitful Subject much deceiv'd my Quill,
 Which, more than Hints, did sundry Pages fill :
 Exceeding thus the Bounds I first intended,
 I've done the *Work* I would have recommended ;
 That as the *Youth* by him admonish'd were,
 The *Elders* might as justly have a Share :
 Not *solid Elders*, grounded well in *Truth*,
 But *careless Ones*, unmindful of the *Youth* ;
 Old in Profession, older yet in Years,
 In whom as yet no just Concern appears
 For *Sion's* Wellfare, or the *Church's* Good,
 Though getting Wealth by them is understood ;

Whose

(11)
Whose earthly Minds, by earthly thoughts employ'd,
Think all is well, if Riches are enjoy'd,
In grasping after which, th' Apostle * faith,
Some, then Believers, erred from the Faith,
And pierc'd themselves by many Sorrows, which
Men fall into by hast'ning to be rich ;
Whose nat'ral Off-spring, by Example sway'd,
Are by the pleasing Bait too soon betray'd ;
Their Wealth they mix, their Heaps together lay,
The Parents thus their Children oft betray
To join in Marriage, not unto the Lord,
Who sundry Causes of Complaint afford :
Thus Parents they become, before they know
The *Source* from whence all solid Comforts flow ;
And while they know it not, none can expect
They should their Children to the same direct :
Thus Avarice and Negligence, we see,
Of lasting Hurt and Consequence may be.
Tho' good Advice, and Conduct too, may fail,
Yet many Times we see it does prevail :

B 2

But

But no Endeavours, can have no Success;
Where Care is not, there's none for God to bless.
Thus, Want of Zeal and Care, too often brings
An Inlet first to small, then greater Things;
From small Beginnings great Events proceed,
And early Failings greater Evils breed:
Plainness, as Trifles, first is laid aside,
In *Speech*, and *Cloathing*, and pursuing *Pride*;
They next the *Customs* of the *World* admire,
Behave like others, others Ways desire;
This leads to join in Company, and then
They love to act and do like other Men;
Affect to look like others, high and great,
And not behold the Snare, 'till 'tis too late;
Profusely live, with Tables richly spread,
As free from humble Thoughts as full of Bread;
Grandly appear, expecting to advance
Themselves thereby, and Fortunes to enhance;
Business they love, and croud themselves with Trade,
Their Rest they break, and Peace of Mind invade,
No inward Check can scarce attend to hear,
Nor to its just Reproof can lend an Ear;

Trade

Trade must be minded, Bus'ness carried on,
And new contriv'd Schemes be thought upon :
The Mind, thus hurried, oft is sorely vex'd,
And the Affairs of Life too much perplex'd.
The Mind ambitious cannot stoop to see
The Danger nigh, or think 'twill ever be ;
They trade, they spend, and more they spend than
gain,

'Till Streights attend, and Striving proves in vain ;
Their Pride then falls, their Substance being low,
They've not wherewith to pay those Sums they owe ;
Compound perhaps, and pay the Quarter Part,
Then strive to live by Shifts and Turns of Art :
Perhaps by Breaking, some Advantage gain,
Tho' other Men thereby great Loss sustain ;
Cause much Reproach and Scandal to be thrown
Upon the People they pretend to own ;
This evil Conduct plainly gives the Lie
To their Pretensions, tho' exceeding high :
For who, that is not *moral*, can pretend
To own the *Truth*, and call himself a *Friend* ;

Or

Or say the *Christian Doctrine* he believes,
 Who thus by Fraud his Creditor deceives.
 Our Actions always louder speak than Words,
 And of our Hearts the best Idea affords :
 True saving Faith by * *Works* is rightly shown.
 As Trees by Fruits are only truly || known.

As † *Israel* was commanded to behold
Abr'am and *Sarah*, in the Days of old,
 Whose great Uprightness and Integrity
 Was doubtless what the Lord would have them see ;
 Let us now then our *Ancients* Conduct view,
 And to our *Youth* the like Advice renew,
 That they may see the Zeal and Circumspection }
 Of our Fore-fathers, and from due Inspection }
 Of their good Ways, may raise a just Reflection ; }
 And see, if we their Virtues do retain,
 With whom the same Profession doth remain.

Our *Friends* at first no such Examples gave,
 But with the utmost Caution did behave ;
 And

* *James* ii. 18. || *Mat.* vii. 16, 17, 18, 20. † *Iſa.* li. 1, 2

(157)
And being then with Godly Fear endu'd,
Such Cause of Scandal purposely eschew'd,
And yet with proper Care their Trades pursu'd ;
And as their Zeal was great, their Suff'rings large,
And Labour much their Duty to discharge
With Faithfulness ; so were they diligent
All just Reproach entirely to prevent,
Had what was meet, and with it were content.
No great Expences did their Lives attend,
Nor living great and high, their Substance spend.
No needless Dishes did they then provide,
Nor no Utensils, meerly bought, for Pride.
No Promise broke, nor shuffling Contract made,
Were strictly just in every Branch of Trade ;
Sincere their Words, as plain their Hearts as Dress,
Which well agreed with what they did profess ;
And as the Laws and Fines were then severe,
Their Minds were full of Honesty and Care ;
Quick Payments made, that what they lost might be
Their own, and not anothers, Property ;
Thus they preserv'd, with Godliness and Fear,
The Testimony which they had to bear.

I hope

I hope 'twill be with very great Regret,
 That I shall once be tempted to forget
 That my own Father once a Pris'ner was
 With many others, for God's right'ous Cause,
 And tho' but young in Years, was greatly blest
 With Favours which his Children since possess :
 Shall we, his Issue, who are left behind,
 Those Things enjoy, and yet not call to mind
 His early Zeal, on which the Blessing came,
 Or should not rather imitate the same ?
 Shall we, or others, from the *Truth* decline,
 Which in its Lustre made our *Ancients* shine ?
 And shall we not upon that Arm depend,
 That gave 'em Strength and Courage to the End ;
 Preserv'd 'em truly faithful all their Days,
 And made 'em thus a People to His Praise ?
 Shall Ease and Fullness lead our Minds astray
 To take our Flight, as on the * *Sabbath Day* ?
 And shall we from that Principle depart,
 Which only can inform the darkest Heart ;

Subdue

Subdue our Wills, our Passions regulate,
And bring the Soul to a redeemed State?

When Men neglect this true, this inward Guide,
They have no safe nor certain Rule beside :
Their Darling *Reason* can no Standard be,
Since its Admirers never all agree.
One Set of Men, by *Reason*, will pretend
Their own peculiar Notions to defend ;
While others, having *Reason* still in view,
As strongly urge its Opposite for true :
But *Grace* from God, which truly is divine,
Doth still the same in ev'ry Conscience shine ;
Leads all from Sin, and gives them to possess
The Peace of God, the Fruit of Righteousness,
As 'tis obey'd, and brings them to agree
By joint Experience, forms such Unity
In Faith and Doctrine, as the Learn'd and Wise }
By *Forms* and *Creeds* could never yet devise, }
And proves more lasting than their strongest Ties. }
Tho' this be still the happy Case of some,
Who to this blessed Fellowship are come ;

It must be own'd 'twould be a copious Theme,
 Was I at large to say to what Extreme
 Of Liberty Professors have run on,
 What Lengths advanc'd, into what Evils gone ;
 Nay, some of late, professing *Truth* appear
 More swift than others, more exempt from Fear
 To run with pleasure into each Excess
 Of varying Fashions, and of modish Dress ;
 Nor can they bear sound Language to retain,
 Or wear Apparel decent, neat and plain :
 Unmindful where they step, or where they tread,
 They by Example thus their Children lead
 Into the Ways of Vanity and Sin,
 Which by degrees, they're fix'd and settled in :
 Their tender Minds, thus being drawn aside,
 Become in love with *Gaiety* and *Pride*,
 And with the *vicious Habits, Ways and Words*,
 Which this licentious wicked Age affords.
 Thus Worldly Glory now doth captivate,
 And Folly rules the Small as well as Great.
 Much need there is, their Danger to lament,
 And call upon them timely to repent,

And

And to convince them that it is in vain,
 That they a Form of Godliness retain,
 (If that they have) while Strangers to the Pow'r,
 Which can preserve them in a trying Hour :
 For as by Satan many Snares are laid,
 So are the *Careless* easily betray'd.
 As Fruit unripe, when gather'd from the Tree,
 Will soon its Relish loose, and wither'd be ;
 And as the Building that's upon the Sand,
 Can bear no Storm, nor in a Tempest stand,
 So when such Men to trial are expos'd,
 And their Profession is thereby disclos'd,
 The Linsey-woolsey Garment will appear,
 Which God forbid His People once to * wear ;
 And mingled Seed which in their Fields is sown,
 Whose hated Crop no Sort of Grain will own ;
 Such *Babel* Builders with Confusion shew
 Their Faith as lasting as the Morning Dew.
 Let these consider, if they blindly run
 As swiftly forward as they have begun,

C 2

Thus

* *Levit.* xix. 19. *Deut.* xxii. 11.

Thus to decline from *Truth* in the Possession;
 They by degrees will wholly leave Profession;
 And this I am afraid will surely be
 Too plainly seen in their Posterity;
 Who have of late so swiftly swerv'd aside
 Into Excess of Liberty and Pride,
 And more than this, have not refrain'd the Crimes,
 Nor shun'd the vainest Follies of the Times,
 Sports, Plays & Games, yea things too gross to mention
 Are now become the Proofs of their Declension.
 But yet we see, the Lord will still delight
 To have a People, and will Sons invite
 To come from far, and Daughters who shall be
 Servants to Him, and shall His Kingdom see;
 For greater the *Convincement* now appears,
 Than hath been seen before for divers Years,
 As the *Declension* has come faster on,
 And divers are from our Profession gone:
 This plainly shews that God is still the same,
 And always will the Hearts of some inflame
 With holy Zeal, to propagate His Truth;
 And such there are among th' arising Youth,

Who

Who will withstand the Breaking of His Laws,
 And say with *David*, *is there not a Cause?*
 While those unfaithful Sons He will reject,
 Nor can the Parent's Righteousness protect;
 Tho' *Noah*, *Abr'am*, *Dan'el*, stand before
 The Presence of the Lord, and Him implore;
 Yet can they not by their own Righteousness,
 Save either Son or Daughter in Distress.

Tho' *Unbelief* may Giant-like arise,
 And like *Goliath* Israel's God despise,
 And *Human Nature* glory in its Might,
 And in its Parts and Faculties delight;
 Boast of its Knowledge, its Attainments prize,
 And to itself ascribe its being wise;
 And what it cannot in its Wisdom see,
 It will not own; pretend, it cannot be.
 Hence all Religion's fully laid aside,
 And Scripture-Evidence by some deny'd;
 So is the Loose to their Affections given,
 And Men, by Satan, to Excesses driven;

Yet

Yet *Truth* is *Truth*, as such it will abide
 When *Unbelief* and *Error* must subside ;
 For as its *Evidence* can never fail,
 It always must, and ever will, prevail.
 When to the Mind this Evidence is clear,
 Then *Unbelief* at once will disappear ;
 Like as the Sun, when first it doth arise,
 Doth fill with glorious Light the Earth and Skies,
 Driving the Darkness, Mists, and Fogs, away,
 And by its Lustre cause the cheerful Day,
 Diffusing Light and Warmth to the Creation,
 And to the Living yielding Preservation ;
 Both Plants, and Herbs, and living Creatures, are
 Partakers of its Warmth, its Succour share :
 So when the *Truth* arises in the Soul,
 Nor Death, nor Darkness, can its Force controul :
 The Mind must then unto its Light give way,
 And *Error* yield to its superior Ray :
 For he that on the Son of God believes,
 An *inward Witness* * hath, that ne'er deceives,
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* I John v. 10.

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Nor never can — Yea, scarce admits a Doubt,
 Which, he that don't believe, must be without:
 For who can have a certain Evidence
 Of what he only holdeth in Suspence?
Faith comes from God, which he that don't receive,
 Cannot in God, nor in His Son, believe:
 He may, 'tis true, pretend an Outward Faith
 In what of God, or Christ, the Scripture saith,
 And yet to *saving Faith* a Stranger be,
 Nor know the *Truth*, nor find the Mystery,
 Which, having been for Ages past conceal'd,
 Is by the || *Gospel Light* again reveal'd;
 Christ, by His Spirit, in the inward Part,
 Subduing Sin, and cleansing of the Heart.
 Tho' Men, by searching curious things, may find,
 Yet carnal Men, as such, are always †† blind;
 Since Man, by *Wisdom*, cannot know the * Lord,
 Nor his Acquirements Certainty afford:
 Tho' this, from such, hath ever been conceal'd,
 And been unto them as a Book that's ** seal'd,
 Yet this to Babes in Christ is now † reveal'd.

I own

|| Col. A. 26. †† Rom. viii. 6, 7. 1 Cor. ii. 14. * 1 Cor. i. 21. and 27.
 ** Isa. xxix. 11, to 14. † Mat. xi. 25.

I own with Grief, our Youth I often view,
 As oft believe this Observation true,
 As what must always be the Consequence
 That ever did, and will proceed from thence,
 Where *Education* don't the Judgment reach,
 Nor *true Conviction* thus our Children teach ;
 These live at large, these no Religion know,
 From bare Tradition their Pretensions flow :
 From hence arises that Reproach, that we,
 For want of Conduct, now too frequent see.
 Men, truly wise, will these Distinctions make,
 Nor call them *Friends*, nor such for *Members* take,
 And not through them our Principles despise,
 For want of which alone these Things arise.
 And if our Youth thus to persist resolve,
 They must of course into the World revolve,
 And fall into the same depraved State :
 Our *Friends* were in, while unregenerate ;
 Before they heard the high and holy Call,
 Or knew the Pow'r that brought 'em from the Fall ;
 Or felt the Quicknings of the heav'nly Word
 Which rais'd 'em up from Death to serve the Lord.
 And

And being thus redeem'd, they knew their Love
 Wean'd from this World, and fix'd on that above.
 O blessed Change ! O joyful, happy State !
 The Foolish being wise, the Humble great !
 O that Professors would be truly wise,
 And ev'ry fading trifling Thing despise,
 That would their Minds ensnare and captivate,
 And give them Rest in a polluted State.

And tho' in Things essential most mistake,
 And Forms, and Shews, for true Religion take,
 Not apprehend its Work, nor clearly see
 What its Design and only End should be ;
 (Which is our Lusts and Passions to controul,
 And work compleat Conversion in the Soul,)
 Supposing Christ has full Attonement made,
 And for our past and future Sins has paid :
 Thus sinning at His Cost with full Career,
 They see no Danger, entertain no Fear,
 But hereby vainly think Salvation sure,
 Or early to be made with Ease secure

By some Device of Man, some low * Attempt,
 By which the *Careless* think themselves exempt
 From anxious Care, to know the Work within,
 Of being saved, and redeem'd from Sin,
 By which too vainly they expect to gain
 A Membership with Christ, and with Him reign,
 While *Self* remains alive unmortifi'd,
 The Will and vile Affections not deni'd.
 Although too many thus are much deceiv'd
 To mimick what they have not scarce believ'd,
 And call *that* Faith where *Judgment* cannot be;
 And practise Things whose Use they never see.
 Thus *Faith* and *Judgment* to their Wills comply
 Implicitly to yield, yet know not why;
 Like Men blind-folded, dare not peep to see
 The sad and wretched State in which they be,
 Left when they look about with open Eyes,
 They should behold their Case in their Surprise.
 Thus they remain in Darkness, and suppose
 Their Ignorance a kind of safe Repose,

And

And full Excuse for what they do not see ;
They therefore shut their Eyes, and hope to be
Secure in Danger, easie in a State
Not chang'd, not sav'd, nor yet regenerate:
Thus thro' Unsoundness in the Christian Faith,
And not regarding what our Saviour * saith,
They grossly err, and run so great a Length,
As mostly to bestow their Time and Strength
Themselves to please—Yet these can clearly see
When Conduct and Profession don't agree:
They know that we do higher Things profess,
And therefore they expect of us no less,
Than that we should accordingly behave,
Tho' they themselves are not so strict and grave;
Nor yet pretend to wait for Pow'r divine
Their Hearts to cleanse, and Consc'ences refine.
But if we act against what we profess,
And run with them into the same Excess,
And with them vie, their Customs imitate,
And from our known Opinions deviate;
Do This

* John iii. 3.

This mean Compliance they with Scorn despise,
And call that foolish, which we think is wise:
As Hypocrites, and vain Professors, then
We shall be thought, as such, despis'd of Men.

Did we like *Friends* in all Respects behave,
Then Men would soon their harsh Reflections leave:
Did good Behaviour thus deserve Regard,
Our Virtue then would have its own Reward,
And still this Cause would have this good Effect,
Strangers would more our Principles inspect;
Which when they come with Seriousness to see,
And find our Conduct thereunto agree,
They would be just, and from impartial View,
Declare our Conduct good, our Notions true:
So would our Credit and Esteem abound,
The Truth of which is by Experience found.
Where'tis not so, we may confess with Shame
Our Doctrine true, and we ourselves to blame.
What Conduct doth from Principles arise,
Most prudent Men have ceased to despise;

And

And others well from long Experience know
Our Scruples do from true Conviction flow.
A Favour which, by Suff'rings great was gain'd,
And by continued Faithfulness obtain'd.
Though some upon our Conduct still reflect,
From whom we may no better Things expect:
Because these Men for Gain are always bent,
And aiming still their Wages to augment
By fresh Demands, which as we do deny,
And still against their Practice testify,
And when requir'd, assign our Reasons why—
These mostly will our Principles oppose,
And think us too their most avowed Foes ;
Whose Frowns and Slights, as they alone proceed
From Int'rest, not from Judgment, none will heed,
But such whom they deceive, or who have been
Strangers to us, have not our Writings seen.
For though the Strength of *Prejudice* is great,
We may, with thankful Hearts, observe of late,
They're few that do the Truth, or us, despise,
But such as mostly do from hence arise.

When—

(30)
When I upon these serious Things reflect,
I freely own, they do my Heart affect,
Lest He, who to our Fathers did appear,
Taught them His Mind, and led them in His Fear,
The Gospel Tidings in His Name to spread,
And to proclaim them in His holy Dread;
Whose faithful Labours He was pleas'd to bless
With great Convincement, and admir'd Success,
Should their Descendants utterly forsake,
And from their Off-spring His Regard should take,
And call in others, who shall freely share
The Favours which He did for them prepare;
Because His Table will be fill'd with Guest,
And he that comes, when call'd, is surely blest.

The good Advice which *David* gave his Son,
Is truly worthy to be look'd upon;
If thou, my Son, wilt seek the Lord, said he,
*Then will the Lord thy God be found of * thee;*
But if thou seek Him not, but Him forsake,
He will His Blessing ever from thee take.

As

* 1 Chron. xxviii. 9.

As this to him was well observed then,
 So is it true to all Degrees of Men;
 And for a lasting Truth it will remain,
 Nor was it then on him bestow'd in vain;
 He *Wisdom* ask'd of God, he *Wisdom* found,
 With what he asked not, he did abound;
 And yet altho' he was with *Wisdom* bless'd,
 And in abundance Earthly Things possess'd,
 We see how unbelieving Wives bewitch,
 And certain Snares too oft attend the Rich;
 His Wives, his Wealth, his Pleasure, and his Pride,
 Debas'd his *Wisdom*, made his Zeal subside,
 And made him from his own Experience know
 The bitter End of all the Sweets below:
 But yet, 'tis my Belief, he did repent
 The Loss of Time by him so vainly spent.
 Let all consider this, who would from hence
 Urge his Excesses as a vain Pretence
 For such Extreams—Let these consider then
 That he a Preacher did become to Men,
 That he might amply shew and represent
 The small Degree of Pleasure and Content,
 That

That Earthly Things to Men afford, which he
 Declares to be entirely Vanity:
 What could he more have done, than to relent,
 And write, that he Examples might prevent
 From his Misconduct, that his Sins might be
 A lasting Caution to Posterity?

These things, kind Reader, being wrote in Love,
 Will not, I hope, to thee unfruitful prove;
 Wherein I've labour'd all I could to be
 From needless Words, or Flights of Fancy, free;
 And purposely endeavour'd to express,
 The Things intended, in the plainest Dress.

Art thou a *Youth*? The best Companions chuse;
 The loose and airy, with Contempt, refuse:
 Believe the Sacred Writings to be true;
 Give just Obedience, where the same is due:
 Be modest, prudent, careful, wise and just,
 In all things true, and faithful to thy Trust.

Art thou advanced *somewhat* more in Years ?
 Reject the pois'nous Notion that appears
 In such of late, whom Satan does deceive,
 Nor question Truths in which thou should'st believe;
 On which no Good, but Evil may attend,
 Witness a late and certain Author's * End,
 Who did such Notions far too much defend.

Art thou a *Parent* ? Be concern'd to live
 So circumspect, that thou Advice may'st give
 To Children, and to Servants, that they may
 With due Regard, thy just Commands obey.

Art thou an *Elder* ? So thy self conduct,
 That thou thereby the Younger may'st instruct.

Art thou a *Teacher* ? Let thy Works agree
 With thy Advice, do thou a Pattern be.

Art thou a *Merchant* ? Venture but thine own ;
 And if thou loofest, Pity will be shown ;

E

Thy

* E—ce B—l a famous D—st, who lately drowned
 himself in the Thames.

Thy honest Prudence, and industr'ous Care
 Will plead thy Cause, when thou art not aware;
 Raise many Friends for thee to intercede,
 And help thee also in the Time of Need.

Art thou a *Trader*? Act with Caution still,
 Let Judgment rule thy Actions and thy Will;
 Daily observe thy Profit and Expence,
 And thou may'st soon a Judgment form from thence
 What will in Time become the Consequence.
 Spend less than what thou get'st, and this will be
 A lasting Rule of Safety unto thee:
 And then, if unexpected Loss attends,
 Thy Case will also raise thee many Friends.

If thou art *Rich*, trust not at all therein;
 Because it is Idolatry and Sin.
 Many are guilty of Idolatry,
 Who never bow to Images the Knee.
 Love first the Living God, and Him adore,
 Prize all His Gifts, but love the Giver more.

If Wealth increase, help those that are in need,
 Their Burdens ease with Pleasure, and with Speed;
 Conclude thy self in Debt to Him that gave it,
 And always think how quickly thou may'st leave it,
 That He that gave thee this, may also bless
 Thy Labour with the Comfort of Success,
 And tho' thou giv'st, thou may'st not have the less.

If thou art *Poor*, be honest, just and wise,
 And thou shalt know thy Friends from hence arise;
 Thy Toil and Labour will be also blest
 With Peace of Mind, and in thy Cottage, Rest.

Much might be said, but Hints may now suffice,
 A Word may prove sufficient to the Wise;
 What e're thy Station or Condition be,
 Trust thou in God, and He'll provide for thee;
 Serve Him in Truth, be mindful still of this,
 Regard what shews thee when thou dost amiss;
 This gives true Peace and Happiness at last,
 When all these low and fadings things are past.

Did we not on a future State depend ;
 Did with our Lives our Joys and Sorrows end ;
 The Man that doth his Courſe with Virtue ſteer,
 Has ſtill the moſt and trueſt Comfort here :
 Becauſe the Conflicts which the Righteous find,
 Are not like Horror to a guilty Mind ;
 Nor can Afflictions here be well too great,
 That tend to Glory in a future State.

And thou ſhalt know thy Friends from hence alſo ;
 Thy Toil and Labour will be alſo bleſſed
 With Peace of Mind, and in thy Cottage Reſt.
 Much might be ſaid but I muſt now ſuſſice.
 A Word may prove ſufficient to the Wife ;

What ere thy Station or Condition be
 Truſt thou in God, and He'll provide for thee
 Serve Him in Truth, be miſtfulfill of His
 Regard what ſtews thee when thou doſt miſs ;
 When all theſe things are done, and thou art free
 A POST-

(37)
A

POSTSCRIPT,

T O

People of all other Perswasions.

THUS having, *Reader*, in this short Essay
Endeavour'd here (tho' briefly) to display,
How far a *certain Sect* of Christians are
Become too much unlike what first they were
In Life, and Conduct, though rais'd up of late,
And their Beginning of no longer Date
Than yet scarce *Ninety Years*; if in that Space
Some have declin'd their Zeal and Love apace,
Yet, to be just, I must the Truth declare,
No other *Sect* may with them yet compare,
All Things consider'd, take them ev'ry Way;
Their Doctrine and OEconomy survey:

The

The prudent Care they generally observe
 O're such as from their wonted Practice swerve :
 The due Relief they yield unto their Poor ;
 And Way of Marri'ge, never us'd before,
 Incapable of Stealth, (were Men so bent)
 Nor to be done without compleat Consent :
 The great Advances by their Teachers made
 In true Religion, though employ'd in Trade ;
 Though not in Learning, nor in Science, skill'd,
 Yet with the Knowledge of *Salvation* fill'd,
 Untainted yet by *Lucre* ; fill'd with Zeal,
 These to the Consc'ences of Men appeal,
 And boldly lash the Vices of Mankind,
 Not bound by Hire, from Wages unconfi'd ;
 So that from hence true Knowledge doth increase,
 And oft produce the Fruits of Joy and Peace ;
 Whilst others love the World, & lose their Ground,
 And in the Steps of *Libertines* are found ;
 If these deserve such just and equal Blame,
 How much more they, from whom th' Example
 came ?

Who

Who having been Professors long before,
 And long declining, are declined more:
 Was I to say how far such deviate
 And leave their pure, their once reformed State,
 It would become too great a Work for me,
 A Volume fill, which they'd not like to see.

If I have spar'd not those whom most I love,
 And cannot Things unjust in them approve;
 Nor like to see them vain, like other Men,
 Without Rebuke or Caution from my Pen;
 Let not the careless loose Professors be
 Puff'd vainly up, with these Reproofs from me
 On our Professors, but let each Profession
 See they be clear of ev'ry such Transgression;
 And that they also may in Truth possess
 The Practice of those Tenets they profess;
 Preserve the Kernel also with the Shell,
 And in the Temple at the Altar dwell,
 Not pleas'd with Forms, and so in Forms resort
 To worship God but in the outward Court,

Whilst

Whilst they in all the Fopperies engage,
 And hug the Vices of a sinful Age;
 Left they be also weigh'd, and wanting found,
 And greater Faults in them than us abound.

Sutton Benjar in Wiltshire,
 11th of the 2d Month,
 1741.

J. F.



F I N I S.